

Visit to the Fairview Church.

To the Readers of the Evangelist:

Our reply to the report given of the above visit, by Elder Beer and soon after its occurrence, has been delayed until now, because of arranging preliminaries with the editor. The letter giving me a grant to be heard by you directly, and without passing my manuscript through the hands of more than those of the editor himself, was received March 8th, and at my earliest opportunity I give an account of the visit.

We were delayed by a late train and did not reach the church till after twelve o'clock on the day of the meeting, November 22nd, 1883. But the delay we could not avoid. We were met by quite a number of brethren, sisters and others, and after opening services, stated the object of our visit. We told them we did not come as a committee, nor to find fault with their membership; but, there being dissatisfaction with brother Beer, their elder, we had come to see him and learn the facts of the case. We wished to learn of him if certain things of which he was accused were true, and if true, to tell us why it was that he of late was doing as he did; for there had evidently been a change in his course, although he claimed, as we had also learned, to have the same faith and purpose that he had before.

We told him there was dissatisfaction with him for the course he had taken in organizing a church in the city of Dayton without consulting the churches directly adjoining the city. To this he replied that he and the members in Dayton had submitted to the decision of the elders of district meeting in 1882, who, when they had heard the statement of Beer, Holler and others, disapproved of the work done in the city; but that after waiting near six months and nothing being done for the few neglected members in the city, he had gone to them at their request, and the organization made the April before, had been reaffirmed. We felt after hearing his statement of the case that he was not to blame, and so said no more about it.

2nd. We told him there was dissatisfaction because he did not administer the communion as heretofore. That in some places he had the sisters to pass the emblems to each other while in other places he passed the emblems to them, which was a change from his practice formerly. His reply was that it was a matter to be decided by each congregation and to be practiced as each might prefer.

3rd. We told him, too, that the church, as he very well knew, had always refused to fellowship Masons, Odd Fellows, and other secret orders, but now that he made no distinction and gave fellowship to all. To this he offered no excuse but to ask for the Scripture disapproving of secret orders. He was cited to Ephesians 5:11. He seemed to accept this as bearing upon the subject, but said nothing as to whether he would heed it or not.

4th. He was told that at a lovefeast where he had served, one who had refused to engage in feet-washing and to eat the Lord's Supper, had then been allowed to come to the table and to take the bread and wine. His reply was that he did not learn of this case until the next day, and that he did not approve of such conduct; but that it was a matter to be disposed of by the congregation where it occurred, and as they thought best.

5th. It was told him, as we had learned, that he had at one lovefeast, and where the progressive and conservative parties were both represented, proposed to set two tables, with the progressives at one, and conservatives at the other, and that he would serve the one, and a conservative brother could serve the other. His reply was that he had made the proposal, but offered no excuse to us, but to laugh as heartily as a skeptic.

Our first session was dismissed at 3 p. m. and met again at 6:30, when Elder Beer arose and opened a document, which from its size I would judge to be from three to five months old, and which had, in direct violation of Luke 12:11, evidently been prepared for the occasion. And, then, for the space of three hours and ten minutes he ceased not to quote history, abuse annual meeting, and, with tears and appeals, to make vows before God and those witnesses, that he would take the whole Bible and nothing else but the Bible all of his journey through.

The congregation though not large seemed to be interested, but at times were so amused at the witty things said by their elder that it was necessary some three or four times to call them to order, and remind them that this was a house of prayer. This lack of gentility I regretted very much to see, for having served them in 1881, when I had every reason to believe them to be gentle and well behaved in every sense, I was now sorry to see that progression with them, was evidently in the wrong direction.

Elder Beer drew up at the close of the night session a declaration that he would not accept

nor endorse the decisions of annual meeting nor any other council.

His statement made in EVANGELIST Vol. 5 No. 48, that we wished them God speed, is not correct. It was not said. And as to Elder Beer's remark and criticism of my address, which he styles a "loose-jointed impeachment speech," I would say this: I thought while giving it that it was very loosely connected, but I felt that I could not do better and do justice to the subject; for I felt that I was trying to describe some "loose-jointed conduct, and of course, could not neatly join such "loose-jointed" behavior.

And now in conclusion I would say: I do not wish to be a meddler in other men's matters, but to save a cause from being lost, we would suggest to our progressive friends to at once call a convention and let their chief men there fix upon some definite course of proceedings, and some limits to latitude, for I do think the thing as it now is, is a mere coasting affair and with neither a pilot, a chart, nor a compass.

LONDON WEST.

Southern Kansas.

DEAR EVANGELIST: This should have been forwarded some time since, but press of business has delayed my forwarding it.

On February 25, I left home in response to a call from Sumner county, Kansas. Reached Wellington that evening. Next morning I sallied out in this growing town of the West, to see what was to be seen, for everything was entirely new to me.

I soon met our old friend Charles Adams, formerly of our acquaintance in the east. His hospitality was of that kind that makes one feel at home. To my surprise I soon learned this was the home of one of Highland county's favored sons, Capt. Guthrie of Leesburg, Ohio. He is in quite comfortable circumstances, and his eldest son is doing a good business at law and the real estate.

The twenty-sixth was spent pleasantly with these two families, until about four o'clock, when we boarded the train for Mulvane, in the northeast of Sumner county, to join our brother D. Harrader, who had commenced a meeting on Saturday, the 23rd instant. Found everything moving along nicely, except a little commotion on the part of the "United Brethren," who were apprehending trouble from these "Tunkers." The real bone of it was a little jealousy had sprung up on account of the sympathy manifested in the Brethren's work, and the "Gospel net" was gathering in some of the choicest of the community.

This is a trying world anyhow. If foes are not of our own household, they will rise up elsewhere; but we thank God if truth is left free to combat, all will be well.

There is but one party of the brotherhood here, and we trust that there may never be but one. On the 28th we repaired to the waterside and six were buried in holy baptism, to rise and walk in newness of life. In the evening we met to organize the little body of Brethren at Mulvane. Brethren F. C. Schaffer and I. Freeman were chosen deacons, and were installed by prayer and the laying on of hands. Sister Freeman was chosen secretary and treasurer. Hence you see this little body is thoroughly progressive, not forgetting that our sisters have places to fill and a work to do, to the furtherance of God's cause. We think the choice was a good one, and will be filled properly, to the honor and glory of God.

The meetings at this place were continued over Saturday, March 2nd, with two more applicants making in all thirteen in this organization.

On the third, we started in company with brother D. Harrader and wife for Slate Creek. Took dinner with our old friend Obed Broum. He looks well, and I was truly glad to meet him in so much better health than formerly. He is still enjoying single blessedness. The household affairs are conducted by the amiable wife of his nephew, who was an old friend and schoolmate of the sunny past, when we rolled on the lovely green on the farm of my childhood. How thickly the memories of the past were crowded upon me; but they are gone no more to return. "Shall we meet beyond the river, in that sweet bye and bye?"

Stopped over night, after preaching, with our brother Allen Clum, and his good wife Kate, formerly of Neosho county. I am not able to define their true status, but one thing I do know, they treated me just like Christians; and may God bless them in their new home. I regretted to see their intelligent daughters out of the church. May God by his Spirit woo them to his fold is my prayer.

I formed the acquaintance of brother and sister Bishop, the father and mother-in-law of the retired editor of the Gospel Messenger: J. H. Moore. I spent the time pleasantly while here. Everything has the progressive ring, though not radical, but Gospelly sound. A few meetings here and at Mayfield, and our trip closed in Sumner. Reached home March 9th. Found all well. May God be praised

for his mercy toward us. Thanks to all the brethren and sisters for their kindness and hospitality shown me.

A. J. HIXSON.

Montana City, Kansas.

Criticism.

"Profession before many witnesses."

In reading the Gospel Messenger, No. 12, I came across an article from the fertile pen of brother R. H. M., on the subject of "Re-baptism," which seems to be a favorite with him of late. He appears to be about the only advocate of the much vexed question. While giving his arguments a somewhat careful reading, I was made to wonder whether indeed, it was necessary to wrest Bible language in the manner in which he has done, in order to support a purely human theory. He is certainly making a vain effort to carry his point. I say vain effort, for he will never be successful in doing so. Neither can the annual meeting accomplish it. Every effort but makes failure more apparent, and ultimate defeat more certain. The more intelligent portion of the church is thinking for itself. This portion, however patient and long suffering it may be, will finally act; indeed in many places, is now acting in utter disregard of all that can be said in the matter. They view the matter of re-baptism, in the way that brother M. advocates it, as utterly wrong and a thing not to be thought of, and this too, by many, who are as yet advocates of annual meeting. These persons will not suffer such a conglomeration of misstatements, such a collection of sophistries and such a wresting of the scriptures to be forced upon them. He is certainly perpetrating a grave wrong upon the Bible, when he holds out the idea, that the Bible is not clear in regard to the "styles and fashions of the world, shows, theaters, balls, masquerades," and all such like. He is certainly doing its Author a serious wrong. And if his language does not justify this view of the matter, what is the design of it? If some of our modern wise men had been in the councils of eternity, matters would be different from what they are. But he who sees the end from the beginning, did not call upon them for counsel. He knew his own mind. He could give expression to his own will. And when he has done this he declares by the Holy Spirit, that "Whoso looketh into the perfect law of liberty, and continueth therein, he not being a forgetful hearer, but a doer of the work, this man shall be blessed in his doing." James 1:25. That which comes perfect from the hand of the Omniscient God, designed to thoroughly furnish the man of God unto every good word and work, lacks no rule of life, however minute, or widely extended its ramifications may be. So perfect is God's law, that it touches man at every turn of life. All that is wanted is a life gauged by it, and then all is well.

But the portion of his article in which he makes either a most ridiculous blunder or a grave misapplication, is when he alludes to Timothy professing a good profession before many witnesses. The manner in which he uses this leads to the inference, that it was at the time of Timothy's baptism, and then seems to base his whole argument upon this misconception of the Apostle's language. The passage referred to is in 1 Tim. 6:12. When he loses the prestige of this text which he has wrested from its design, his whole fabric falls a mass of useless rubbish at his feet. The connection in which the text stands will go a long way in giving its proper design. When it is examined by the impartial Bible student, its application is readily ascertained. The Apostle connects it with the good "profession" which Christ made, or "witnessed before the Roman tribunal, in presence of Pontius Pilate. This leads the mind at once to the fact, that the occasion upon which Timothy, professed a good profession before many witnesses," was not at the time of the baptism, but when called to account for the hope within him. The Apostle never connects matters that are as dissimilar as these would be were the reference to the time when Timothy was received into the church. Now the inquiry comes, was Timothy every placed under such circumstances of trial? The answer, as gathered from the Bible, is that he was, directly and indirectly. It is evident that he was with Paul in Rome at the time of the writing of the Epistles to the Philippians, the Colossians and Philemon. See Phil. 1:1, Col. 1:1, Philemon 1. It is conceded that these were written from Rome. And this was at the time of Paul's appearance before Caesar, his faithful son in the Gospel, would no doubt be a witness of the events, and as Peter was accused at the time of Christ's trial, and failed, so Timothy would be called to witness for the truth, and under Paul's own observation, would thus, "Profess a good profession before many witnesses;" these, the proud, haughty, infidel dignitaries of the eternal city.

But then there is some direct evidence to confirm us in the opinion that Timothy was imprisoned for the faith which he professed:

"Know ye that our brother Timothy is set at liberty?" Heb. 13:23. If he was set at liberty he must first have been imprisoned. This imprisonment must have been on account of his faith. He would not be guilty of any crime. Taking this in connection with 1 Tim. 6:12, gives us a more direct clue to the time and circumstances of his professing a good profession, which certainly was not, in Paul's mind, at his baptism, but when imprisoned and tried for his faith in Christ. And as the epistle to the Hebrews is supposed to have been written by Paul while in Italy, and as he remarks at the close in regard to Timothy, that he hopes to come with him and see these Hebrew Christians, it seems to follow naturally, that this imprisonment was somewhere in Italy.

Hoping that our readers will see the true condition of things we will let it pass. It is a very serious drawback to the cause of Christ when its would be champions are more zealous to make their own devices stand, than to maintain a proper regard for the sacredness of the Scriptures. If these things are done in ignorance we may more easily overlook them; but if from an over anxious desire to make a fallible dogma appear infallible, then may God save his cause from such leaders.

J. I. P.

East Coventry, Pa.

From South Waterloo, Iowa.

Commenced meetings here on the evening of March 14th, and continued until March 25th. The first two meetings were held in a school house near brother Weller's. On Sunday, March 16th, the Hudson meeting house was dedicated to the Lord. A large concourse of people were present. Brother J. C. Ewing had been conducting singings there for a week or more previous, and the music was excellent. Preaching continued in Hudson each evening during the week and closed the following Sunday morning. Brother Ewing left us on Thursday, the 20th. Owing to the rain and the general break up of the roads the meeting was almost a failure, yet the people came through the slush and mud whenever it was possible to get there.

On the evenings of the 24th and 25th we preached in the Methodist church on West Jefferson street, Waterloo, the German Baptists refusing the use of their house, or rather, a few zealous ones would not consent to have the matter brought before the church. The Methodist fraternity is certainly a brilliant example in Christian courtesy for their more self-righteous neighbors.

We also had a short visit with our old friend, elder E. K. Buechley, and enjoyed it all except its brevity. Vivid recollections of former encouragement we received from him in the matter of opposing the "popish proclivities of annual meeting" came to our mind, but this time we spoke on other topics, and perhaps it was as well. What changes a few brief years will bring about, and how faithfully we carried out that advice; not because of its authorship but because elder Buechley's sentiments were correct then on the subject of annual meeting wickedness. What has wrought the wonderful change in his mind we cannot say, for truly the ways of conservatism are curious enough.

The Hudson meeting house will seat about five hundred comfortably, and its removal and enlargement does not materially affect its appearance.

The material is already on the ground for the Brethren's new meeting house, near the big German Baptist church; and by next June will likely be ready for dedication. The Brethren at South Waterloo, are becoming well fixed and everything moves right along; church, prayer meeting, singing and all. Not a backward step has been taken, and since the division last September, have swelled their membership from less than fifty to one hundred and forty-one at the present writing, which speaks volumes for her ministry and membership.

The Hudson church adopted the Hymnody and purchased one hundred copies for the church. It is certainly a collection of music that is an honor to the Brotherhood, and reflects great credit upon brother Ewing. Every organization should order all the Hymnodies they need right away.

We are glad to see the interest awakened in the EVANGELIST's behalf, and all through the word timely spoken by sister Hattie Hazen. All the Brethren want is to know their duty, it seems, and they do it with a vim. It seems like appealing too often to the purse, but remember that those who are now and have been living in perpetual self-sacrifice, cannot always hold out, and are being driven from the field on account of poverty, while those that complain most have somehow got rich notwithstanding the frequent appeals to the purse. We cannot afford to lose a man even though the ice floes of conservatism are nicely breaking up and will soon go out with the rising tide.

J. H. WORS.